

# The CHURCH

"CARKOUNY PASLANIEC"

ENGLISH EDITION - PUBLISHED BY



BELARUSIAN AUTOCEPHALOUS  
ORTHODOX CHURCH

# MESSANGER

THE CATHEDRAL OF ST. CYRIL OF TURAU, 401 ATLANTIC AVE., BROOKLYN, N.Y. 11217-1702

MAILING ADDRESS: CHURCH MESSENGER, P.O. BOX 5982, SOMERSET, N.J. 08875-5982

VOL. I

NATIVITY 2000

NO. 2

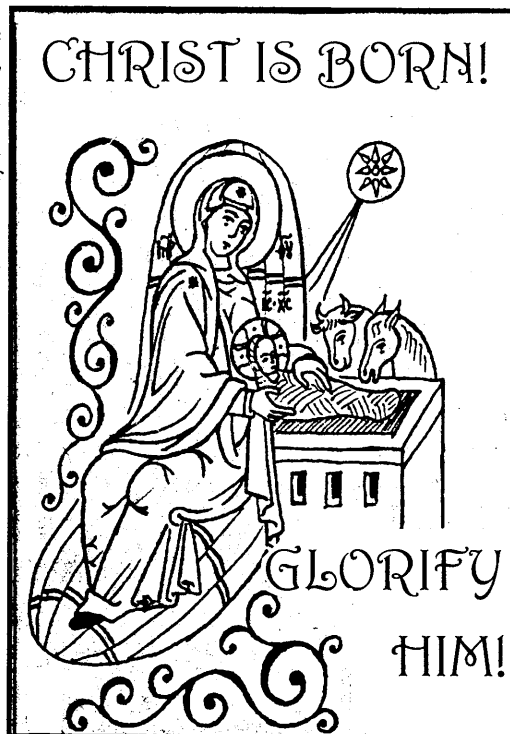
## CHRIST IS BORN! GLORIFY HIM!

In the Great Prokimenon we read, *"Who is as great a God as Our God"*. This Great Feast day of the Nativity of Our Lord and Savior Jesus Christ is a Feast of Great Hope for all mankind.

We live in a very troubled time in history. The world has turned cold toward God. We have pushed God out of our very hectic daily schedule. In essence we have told Him that there is no room in our hearts just as there was no room for Him in the "inn" some two thousand years ago.

Why have we become so indifferent to God and His place in our lives.

Greed and a spiritually destructive love of one self has placed us onto the road of self gratification. Business begins the so called "Christmas Season" not after Thanksgiving Day but, in summer. One is bombarded constantly with television ads reminding you that you must buy this toy, this diamond ring, this car, take this vacation and so on. It makes a person feel that if he or she does not buy this for their loved ones they are somehow inadequate as a spouse, friend, or parent. Nowhere is the soul mentioned. Christ has been removed from the Holyday which was established for Him. The movie industry no longer produces religious films and has replaced them with secular politically correct films such as "The Grinch Who Stole Christ-



mas". In the public schools, one must call the "Christmas Recess" by its new "non offensive" term of "Winter Recess" And how does society prepare for the Celebration of the Nativity of Our Lord. The Holy Orthodox Church has prescribed a fast period so that we attend to the needs of our soul.

However the world has walked away from this as well. Fasting has been replaced with gluttonous "Christmas parties" where one eats, drinks and is merry. Just as the wealthy man in Christ's Parable who sat and spoke to his soul and told it to be happy. There was plenty to eat

and drink. And God spoke and said, "Fool, tonight I will take your soul As Orthodox Christians, we must never forget what is the true meaning of this Feast Day.

There can be no celebration of The Nativity of Christ without Christ! We can not be Christians without Christ! This Great Feast Day is not about running through malls, until total exhaustion finally consumes you but, of God's Greatest Gift to this world, that of His Beloved Son.

Fasting should not be a sorrowful time, but a time to rejuvenate one's soul. When we are hungry, we eat. When we are thirsty, we drink. When we are tired, we sleep. When our soul needs a spiritual uplift we need to pray and receive the Holy Mysteries

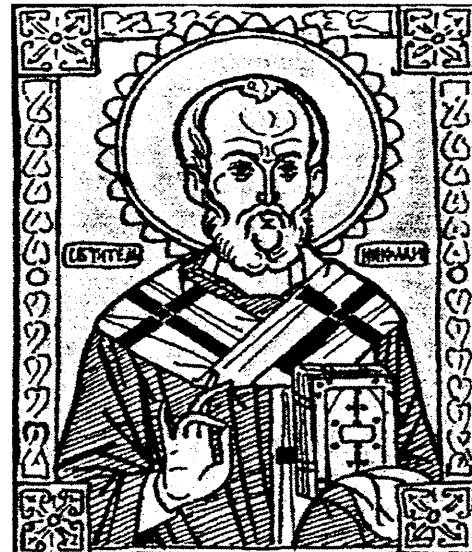
the Precious Body and Blood of Our Lord and Savior Jesus Christ. Let us take time during this Nativity Fasting Period to lift up our souls. Let us feed our soul with the word of God by not missing church services and by opening up our bibles at home and reading each day a portion of it. Let us quench the thirst of our soul by coming to Confession and receiving Holy communion. Let us exercise our soul and get it into shape by praying as an individual, as a family, and as a parish in church. Let us greet this Great Feast Day with great joy and anticipation opening our hearts and souls to Our Savior and making Christ the center of our lives.

We sing at the Grand Comp line, "God is with us. Understand all ye nations and submit yourselves for God is with us". What powerful words of love and reassurance that the One True God is with us on this Great Day of His Nativity! When we make Christ the center of our lives, we will always feel and be comforted that God is with us!

This Great Feast Day is a day of hope, love and forgiveness for all sinners. It is through a contrite heart that we partake in God's gift to us. After all is done, we are His children.

When the three wise men came to where Christ was born, they brought with them gifts of gold, frankincense and myrrh. Gold was brought because Christ is the King of Kings. They brought frankincense because Christ is the High Priest. They brought myrrh because that was used for burial and Christ would die on the Cross for our sins.

By Christ being a King we become children of the King and therefore royal heirs to His Kingdom. There is not one store or internet ad that can sell salvation and eternal life with Our Savior. We can not purchase it. Salvation has been purchased by Christ for us! We need to set priorities in our lives. God must be our first priority. During this Great Feast Day of the Nativity of Our Lord let us put our soul on top of the list. Let us listen to what it needs! Let us give it what it needs! Let us remember that "Christ is the reason for this season!" Let us shout and not be ashamed to the entire world that Christ is Born! God is with us! Hope has come to the world! **Let us all Glorify Him! Amen.**



## **THE LIFE OF ST. NICHOLAS WONDERWORKER OF MYRA AND LYCIA**

Nicholas was born in the town of Patara in Lycia which was part of Asia-minor to two pious parents, Theophanes and Nonna who gave him the name Nicholas, which means conquerors of nations. From his very youth he gave signs of his extraordinary abstinence on Wednesdays and Fridays which he continued to observe until his repose. All esteemed him and marveled that a youth had the disposition of an old man.

St. Nicholas' uncle was Bishop Nicholas of Patara. Seeing in Nicholas, his nephew, a virtuous young man, he advised his parents that they should give their son as service to God. His parents agreed and he was ordained to the priesthood. On the day of his ordination the bishop prophesied:

*"I see, brethren, a new sun rising above the earth and manifesting in himself a gracious consolation for the afflicted. Blessed is the flock that will be worthy to have him as its pastor, because this one will shepherd well the souls of those who have gone astray, will nourish them on the pasturage of piety, and will be a merciful helper in misfortune and tribulation."*

Having become a priest, Nicholas prayed unceasingly and strove to lead an angelic life and ever growing spiritually. Bishop Nicholas desired

To go to the Holy Land for veneration of the holy places and therefore handed over the rule of the church to Father Nicholas who took care of matters like his uncle the bishop. During this time St. Nicholas' parents died and he inherited their estate. St. Nicholas distributed the wealth to the needy. In Patara, there was a certain man who lost his former prominence and wealth. He had three very beautiful daughters. When there was no longer any money to buy food, he planned to give his daughters into prostitution and turn his house into a brothel. God seeing that this man had fallen into desperation, sent St. Nicholas to help him. St. Nicholas wanted to give money in secret for two reasons: first, because of humility and not seeking vain glory, and second because he did not want to insult the man who had fallen into poverty. He took a sack of gold and at midnight came to the man's house throwing the sack through the window. The next morning the man seeing the sack of gold rejoiced thanking God. After this, he gave his eldest daughter into marriage, using the money as a dowry for her. Seeing that this man acted according to his wishes he decided to repeat this gesture and prepared a second sack of gold. When the man saw this the next day he knelt and wept:

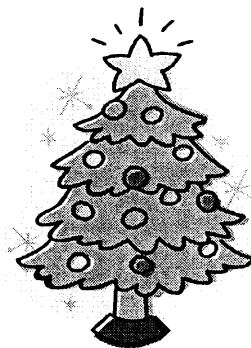
*"O merciful God, Author of our salvation, who has redeemed me by Your Own Blood and now redeems by gold my home and my daughters from the nets of the enemy, do You Yourself show me the minister of Your mercy and Your philanthropic goodness. Show me this earthly angel who preserves us from sinful perdition, so that I might know who has snatched us from the poverty which oppresses us from evil thoughts and intentions. O Lord, by Your mercy secretly done for me by the generous hand of Your servant unknown to me, I can give my second daughter lawfully into marriage and with this escape the snares of the devil, who desired by a tainted gain, or even without it, to increase my great ruin."*

Having prayed, the man celebrated his second daughter's wedding. Hoping that he could also help his third daughter the man was determined to find out the identity of the secret donor. He did not sleep for many nights until one night he

heard the sack of gold being thrown through the window. He quickly ran after the donor and recognized him to be St. Nicholas. The saint made the man promise that he would not tell anyone during the life of the saint.

St. Nicholas desired to visit the Holy land in order to venerate the holy places. When his ship sailed from Egypt, he foresaw a storm which caused rough seas almost sinking the ship. St Nicholas told the other passengers to have courage and to place their hope in God. The saint prayed for a speedy deliverance and the sea became peaceful and calm. The travelers thanked God and His servant St. Nicholas. During this time a sailor descending from the top of the mast, slipped and fell to his death. The saint prayed and the man was resurrected as though he was sleeping. St Nicholas cured many people and cast out demons. Finally he continued his pilgrimage

(continued on page 4)



## THE CHRISTMAS TREE

Today there is much controversy concerning the display of religious scenes at public or governmental buildings. The "Nativity Scene" or "Crèche" is forbidden on the grounds that the Christmas Tree is a Christian emblem. The menorah is allowed because it represents the Jewish faith. There is one huge problem in the so called equity. The menorah is a religious symbol representing a biblical event. The Christmas tree, having its roots in pagan times does not depict the Nativity of Our Lord and therefore should not be the official symbol for this Holyday. As Christians it is time to defend our faith!

(continued from page 3) to the Holy Land.

Reaching the city of Jerusalem, St. Nicholas came to Golgotha. He visited all the holy places and prayed fervently at the holy church where it is said that the closed doors opened by themselves unhindering entry to him. Having spent a long time in Jerusalem, St. Nicholas wanted to seclude himself in the desert. But God admonished him to return to his homeland. Having arrive aboard the ship. St. Nicholas made an agreement with the crew to be taken to his homeland. The crew schemed to deceive St. Nicholas and take him to another land. St. Nicholas noticed that the ship was sailing in another direction and he began to beg the sailor to sail to Lycia. They ignored his pleas. Suddenly a storm arose and turned the ship in the other direction toward Lycia, threatening the crew with destruction. St Nicholas finally arrived in his homeland. He came to the monastery, called Holy Sion, which was founded by his uncle. Here St. Nicholas was content to spend his silent life in contemplation. But God spoke once more saying,

*"Nicholas, if you desire to be vouchsafed a crown from Me, go and struggle for the good of the world. Here is not the field on which you must bring forth the fruit I expect; but turn back and go into the world and let My name be glorified in you."*

St. Nicholas began to consider where he should go and decided to go to Myra, which was the metropolis for all of Lycia.

At that time the bishop of the city, Archbishop John died. As a result, all the bishops of Lycia gathered to select a worthy candidate for this vacancy. When the oldest bishop amongst them prayed to God for guidance, he saw a vision who commanded him to go to the doors of the church during the night and observe who will enter before anyone else. The vision spoke, *"This is My choice; receive him with honor and install him as archbishop; the name of this man is Nicholas."*

The bishop informed the rest of the bishops about his vision. When the time of the services came the bishop watched who would enter first. St. Nicholas came before all the others. The bishop asked his name. Humbly he replied, *"My name is Nicholas."* The bishop took St. Nicholas immedi-

ately to the other bishops and exclaimed,

*"Brethren, receive your shepherd whom the Holy Spirit Himself anointed and to whom He entrusted the care of your souls. He was not appointed by an assembly of men, but by God Himself. Now we have the one that we desired, and have found and accepted the one we sought. Under his rule and instruction we will not lack the hope that we will stand before God in the day of His appearing and revelation."*

At first, St. Nicholas refused this sacred office of the episcopacy but, in the end, he yielded to the requests of the other bishops. Faithfully St. Nicholas tended the flock which was entrusted to him by Almighty God. He ate once a day, in the evening. All day he spent in labor proper to his office as archbishop. To assist him in ruling the church, he chose two virtuous counselors and priests, Paul of Rhodes and Theodore of Ascolon.

But Satan did not sleep and began to wage war against piety through the persecution raised by emperors Diocletian and Maximian. They ordered that Christians must renounce Christ and begin worshipping idols. Anyone refusing this order was imprisoned, tortured and put to death. Soon St. Nicholas was imprisoned also. He endured suffering and hunger but his faith continued to shine and comfort the other Christians. Soon the suffering ended and both emperors were cast down from the throne being replaced by Constantine the Great. He liberated all those who were imprisoned for their faith and reopened church. St. Nicholas visited the various temple filled with idols and demons and cast them out forcing them to flee.

Emperor Constantine, now filled with faith, commanded that an ecumenical council be convened in the city of Nicea. St Nicholas was one of 318 fathers of the council. Here St Nicholas stood firmly against a heresy which was being perpetuated by Arius. A monk, John, of the Studite Monastery recalled that St. Nicholas put to shame the heretic Arius not only by word but also punched him on the cheek. The Holy Fathers seeing this became indignant and decided to deprive him of his episcopal rank. But seeing visions where Christ stood with the Gospel Book and His Most

Pure Mother stood on the other side with an omophorian (bishop's stole) and they gave St. Nicholas the emblems of his rank as archbishop. Seeing this, the Holy Fathers understood that what St. Nicholas did was pleasing to God and rescinded their original action rendering him honor. "St. Nicholas, filled the spiritual granary with good fruit, scattered, and swept away the tares of heretical deception from the wheat of the Lord."

St. Nicholas performed many miracles or wonders. There was a time when a famine arose in Lycia and extreme shortage of food in Myra. One night St. Nicholas appeared to a merchant of Italy in his dream. He intended to sell his full cargo of grain in another land. St. Nicholas promised him three gold coins and commanded him to sail to Myra. When he awoke, he found three gold coins in his hand. Obeying the saint, he sailed to Myra and sold his grain there. Once, travelers sailing from Egypt to Lycia encountered a storm. The ship was being destroyed by the wind and turbulent sea. The people remembered St. Nicholas and called out to him.. He appeared and came unto the ship. Taking the helm he began to steer the ship and commanded the storm to cease.

The great servant of God lived for many years in Myra. Having reached a ripe old age, the saint ended his temporal life well. At his burial, the bishops of Lycia gathered together with all the clergy and monastics as well as countless multitudes of people from other cities. The precious body of the saint was laid with honor in the cathedral church of the diocese of Myra. Many miracles were performed by the holy relics. His relics gushed forth a fragrant and healing myrrh with which the sick was anointed and healed. His feast Day is celebrated on December 19 according to the new calendar.

While the world looks to a mythical jolly fat man dressed in red and calls him "good ole St. Nick", the fact remains is that there truly was a real hero and champion of Orthodoxy. His miracles continue through his miraculous icons.

Most Holy Wonderworker of Myra and Lycia, St. Nicholas pray for us!

- \*\*\* -

## ***NATIVITY or CHRISTMAS ?***

There seems to be many terms that are often tossed about which we utilize to name the Great Feast Day of the Nativity of Our Lord and Savior Jesus Christ. Sometimes it is referred to as Christmas. Sometimes it is called Xmas or just the plain secular term of Happy Holidays.

The term Christmas comes from the greeting "*Merry Christmas*". People in the west would often greet each other during or before midnight mass and say, "*Merry Christmas*". What they were really saying was, "*May you have a joyous Christ's Mass.*" Soon this was shortened and combined into Merry Christmas. The term "Xmas" is nothing more than Christmas shortened even more. This is usually done by merchants, who are more interested in selling trees than being accurate about this feast day. The term "Happy holidays" is a secular term that is politically correct and does not offend anyone. However it has nothing to do with the Nativity of Our Lord. The proper Orthodox term for this Feast day is the Nativity of Our Lord. It is important that we as Orthodox Christians, while respecting others must never be ashamed of the true meaning and name of this day.

On Pascha, we as Orthodox Christians greet each other with "Christ is Risen". We respond by saying, "Indeed he is Risen." On the Nativity of Our Lord, we greet each other by saying, "***Christ is Born!***" We respond properly by saying, "***Glorify Him***" and not "Indeed He is Born!"

So much has been done to undermine Christianity and lessen the true meaning of this Joyous Feast Day. Christ must be included in our greeting. Our faith must shine so that all people who see us, see Christ in us. It is important that as parents we teach our children the proper Traditions of the Holy Orthodox Church. The Nativity of Our Lord should never be subject to any political correctness. The greeting, "Season's Greetings" is another secular non-descript way of not rocking the boat. Of all the various logos that can be found during this season, the one that seems to say it best is, "**Christ is the Reason for the Season.**"

## **“I BELIEVE...”**

### **THE FIRST ECUMENICAL COUNCIL OF NICEA**

### **325 AD**

The Holy Orthodox Church recognizes seven ecumenical councils. The First Ecumenical Council was held in Nicea in 325 AD and was called by Emperor Constantine. At the beginning of the fourth century, the Church was faced with two great heresies, Arianism and Sabellianism. From the beginning the Church has been conscious of two principles which were divinely revealed: 1) that the Son of God is divine and equal with the Father and 2) the Son's distinction from the Father.

Sabellianism taught that the Son and the Holy Spirit were emanations from the Person of the Father. It defended that the Father, Son, and Holy Spirit were united as one person with one nature and therefore did not have distinction from each other.

Arianism, named after the priest Arius of Alexandria, believed that Christ had one nature, that being only divine and not human, but, attributing real divinity to the Father.

The Church was struggling to unite under one Creed which we as Orthodox Christians adhere to today. This is referred to as the Nicene Creed. The age of Constantine the Great was ready for the rise and spread of the doctrine subordinating the Son to the Father, “Who is begotten to the Father”, thereby making Christ just another creature of God the Father. This type of faith was accepted because many learned pagans converted to Christianity at this time without complete conversion and often militated against correct insights into the faith. The most important goal which faced the fourth century church was to lead the faithful between these two heresies and to define and preserve exactly the Truth which was handed down from the Holy Apostles. Then this Truth had to be taught to the universal Church.

The difficulty, it seems, stemmed not from faith but because of errors of expression or from “personal inaccuracy and natural ambiguity of language”

Sometimes this led to premature condemnation as heresy because of language and the way it was expressed. However, cooler and wiser heads prevailed from prematurely condemning. When the Council of Nicea ended the Church, with the help of the Holy Spirit, began to steer the faithful members of the Church to universal acceptance of the Council's decisions which occurred against what seemed to be terrible odds.

The process of teaching the Nicene Creed to the Church continued for over half a century as follows:

*I believe in One God  
Father Almighty,  
Maker of Heaven and Earth,  
And of all things visible and invisible.  
And in One Lord Jesus Christ  
Son of God, Only-Begotten,  
Begotten of the Father before all ages.  
Light from light;  
True God from True God;  
Begotten, not made;  
Of one essence with the Father  
Through Whom all things were made;  
Who for us men and for our salvation came down  
from Heaven,  
And was incarnate of the Holy Spirit and the Virgin Mary and became man.  
And He was crucified for us  
under Pontius Pilate,  
suffered, and was buried.  
And on the third day He rose again,  
According to the Scriptures,  
And ascended into Heaven,  
And sits at the right hand of the Father;  
And He shall come again in glory to judge  
the living and the dead;  
Whose Kingdom shall have no end  
And in the Holy Spirit,*

*Lord, Giver of Life,*

*Who proceeds from the Father;*

*Who with the Father and the Son together is worshipped and glorified;*

*Who spoke through the prophets.*

*In One, Holy, catholic and Apostolic Church.*

*I acknowledge one baptism for the remission of sins.*

*I look for the resurrection of the dead,*

*And the life in the world to come.*

*Amen.*

It was only in the Second Ecumenical Council that Arianism was effectively overcome. But great saints of the Church such as St. Nicholas stood up against heresy and championed Truth. The First Canon of the Second Ecumenical Council declared that the Holy Fathers decided, "not to set aside the faith of the three hundred and eighteen Fathers who met in Nicea, Bithynia, and let it remain sovereign."

Emperor Constantine thereafter would not permit any one party to separate from the Church and become its own sect with its own type of worship. As a result all those whom the council had proclaimed an anathema against were required by the emperor to sit at the council along with the Orthodox

The fifty six years that separated the First and Second Ecumenical Council caused a great challenge for the Church. At this time heretical bishops worked extremely hard to increase their numbers by illegal ordinations. They called councils of bishops and tried to overthrow the Creed of the Church established at Nicea. Through these councils they even went as far as to depose true bishops or to corrupt bishops in order to establish different creeds as "substitutes" for the Orthodox Nicean Creed.

But the Holy Orthodox Church was protected by the Grace of the Holy Spirit which protected the True Doctrine of the Holy Church. Despite all their antics the emperor would not allow the Arians to withdraw outwardly from the Church despite their defeat at Nicea. In fact, Emperor Constantine demanded that Arius and his followers submit to the

decisions of Nicea and to confess the Nicean Creed.

This Arius did do but, through deceit. Later while the heresy of Arius were being "publicly rehabilitated" the enemies of St. Athanasius, an unquestioned champion of Orthodoxy at Nicea, and other saints were now able to represent them to the emperor as "disturbers of the peace". Even their Orthodoxy came into question. St. Hilary of Poitiers, a champion of Orthodoxy from the west summarizes what happened at subsequent councils where much vacillation occurred. He writes:

*"We determine yearly and monthly creed concerning God; we repent of our determinations; we defend those who repent; we anathematize those whom we have defended; we condemn our own doings in those of others, or others in us; and gnawing each other, we are well nigh devoured one another."*

Ultimately, St. Athanasius succeeded in persuading the emperor that it was not possible to allow heretics to be received into communion. The Eusebians did not join in and proclaim an anathema against Arius. They accepted the Nicean Creed without admitting that Arius had taught error.

In one year alone, 335 AD, Emperor Constantine called three councils in Tyre, Jerusalem and Constantinople all of which were controlled by Eusebians which were highly favorable to Arius. This was done in an attempt to counteract Nicea and to admit Arius back into the fold. All three councils assembled bishops from Egypt, Libya, Asia, and Europe. St. Athanasius came under attack again.

In about 339 AD, Constantinius, Emperor Constantine's son, also an Arius supporter, called a council at Constantinople. In 339AD, St. Athanasius called a council of one hundred bishops in which the Orthodox were in control. These councils strengthened the voice of a united Nicean Orthodoxy.

In 361 a deeply influential council at Alexandria was called by St. Athanasius, who dared to return to Alexandria without imperial permission. Twenty one bishops decided on the matter of receiving former heretics to communion with the Orthodox. However, they were required to anathematize Arianism, accept the Nicean Faith, and acknowledge the Nicean Council as being the highest authority. This decision was communicated to churches in both east

and west. The churches in Gaul, Spain and Greece also passed this decree. St Athanasius brought the parties together in such a gentile way as to satisfy all and put an end to misunderstanding. Under his supervision arianism completely disappeared in the west but remained in the east because of Emperor Julian the Apostate.

St. Athanasius was officially restored to his see under the Emperor Jovian. In 363 AD a council was called in Alexandria. St. Athanasius composed a letter to the Emperor Jovian commending to him the Nicene Creed as the True Faith that had always been taught by the Church from Apostolic Times. The small group of opposition could not argue against it. Also attached to the letter was the Orthodox Doctrine of the Holy Spirit, who must not be separated from the Father and the Son, but rather should be glorified together with them because there is only One Godhead in the Holy Trinity. The new emperor accepted the letter and acted upon it.

In 364 AD. Emperor Valens became the new emperor after the untimely death of Emperor Jovian. Valens again began the persecution of the Orthodox in the east. He banished eighty ecclesiastics and sequestered

them in two boats on the Black Sea which he ordered to be burned on the open sea thus hiding and evidence of his cruel repression. The boats were set afire but strong winds carried the boats to Bythina where the crime was soon known. At Rome they made a solemn anathema of the Arian heresy and other heresies. raging in the east.

St. Athanasius reposed on May 2, 373 AD and the Arians took possession of the see of Alexandria and once more began a terrible persecution of the Orthodox. However councils held between 374 and 380 worked to strengthen the Orthodox position against all the heresies of the time.

In 379 AD, with the elevation of Theodosius the Great as Emperor, the thirty year "Arian hold" on Constantinople was broken by Imperial Decree. Churches were returned to the Orthodox Faithful and all heretics were forbidden to hold divine services. Immediately, preparations were made for the Second Ecumenical Council which met after Pascha in the year 381 AD. Fr. Bockman writes, "The combination of unlimited patience and uncompromising resolve for truth was truly a mark of

great love, whereby all Christendom became one in the Father and the Son and the Holy Spirit. No doubt the same qualities of long suffering patience and uncompromising demand for truth will again need to mark the great love of the Church for man at the end of the age."

The Champions of Orthodoxy defended Our Holy Orthodox Faith many times against all odds. But the Holy Spirit intervened and protected Truth. Today we as Orthodox Christians must not be ashamed of Our Orthodox Tradition. We must answer the call to defend Truth such as the Champions of Orthodoxy did at the First Ecumenical Council of Nicea. We must be vigilant against heresy and their practices even though sometimes just as in the early Church they are in power and considered the majority. As Christ reminds us, "*Be not afraid oh little flock*".



### FROM THE EDITOR

We are pleased to release for the second time the English version of "THE CHURCH MESSENGER". We will be printing articles on the lives of the saints, liturgical explanations and practices in the Orthodox Church, and historical and theological issues.

On behalf of "The Orthodox Messenger", I wish to thank Reader Paul Drozdowski for contributing the iconographic and artistic sketches found in this journal. If you have any questions or wish to see a future article address a religious matter concerning the Orthodox Faith please send your requests to: *The Church Messenger*, PO Box 5982, Somerset, NJ 08875-5982. Since there is no subscription at the moment, any monetary support to offset the cost of printing would be greatly appreciated. Please send any support to the same address. Thank you!

Archimandrite Alexei, editor